

ADVAITA MAKARANDA



Verse 1

कटाक्षकिरणाचान्त-
नमन्मोहाब्धये नमः ।
अनन्तानन्दकृष्णाय
जगन्मङ्गलमूर्तये ॥ १ ॥

katāksha kiranā chānta
namanmōhābdhayē namaha ।
anantānanda krishnāya
jagan mangala mūrtayē ॥ 1 ॥

Salutations to Lord Sri Krsna who is infinite Bliss, whose form is auspicious to the whole world, and who, by a mere ray of His glance, dries up the ocean of delusion of those who surrender to Him. [Verse 1]

Verse 2

अहमस्मि सदा भामि
कदाचिन्नाहमप्रियः ।
ब्रह्मैवाहमतः सिद्धं
सच्चिदानन्दलक्षणम् ॥ २ ॥

ahamasmi sadā bhāmīm
kadā chinnāha mapriyaha ।
bramhaivāha matasiddham
sacchidānanda lakshanam ॥ 2 ॥

I ever exist and I always shine; never do I dislike myself. Therefore, it is established that Truth / Brahman, of the nature of Existence-Consciousness-Bliss, alone I am. [Verse 2]

Verse 3

मय्येषोदेति चिद्व्योम्नि
जगद्गन्धर्वपत्तनम् ।
अतोऽहं न कथं ब्रह्म
सर्वज्ञं सर्वकारणम् ॥ ३ ॥

mayyēvō dēti chidvyōmnīm
jagat gandharva pattanam ।
atōham na katham brahma
sarvagnyam sarva kāranam ॥ 3 ॥

In Me, the space of Consciousness, alone does the whole world, like the castle in the sky, rises. How am I, therefore, not Brahman, the all-knower and the cause of all? [Verse 3]

Verse 4

न स्वतः प्रत्यभिज्ञानात्
निरंशत्वान्न चान्यतः ।
न चाश्रयविनाशान्मे
विनाशः स्यादनाश्रयात् ॥ ४ ॥

nasvatah pratyabhigñyānāt
niramshatvā nachānyataha ।
nachāshraya vināshānmē
vināshasyā danāshrayāt ॥ 4 ॥

I do not perish by myself since there is continuous recollection (as “I”). Nor am I destroyed by someone else since I am partless. Also since I do not depend on any support, destruction of support cannot cause my destruction. (Hence I am imperishable). [Verse 4]

Verse 5

न शोषप्लोषविक्लेद
च्छेदाश्चिन्नभसो मम ।
सत्यैरप्यनिलाग्न्यम्भः
शस्त्रैः किमुत कल्पितैः ॥ ५ ॥

nashōsha plōsha viklēda
chēdāschinna bhasōmama ।
satyairapya nilāgnyambhaha
shastraih kimuta kalpitaihi ॥ 5 ॥

The element of space cannot be dried, burnt, made wet or cut even by equally real elements like wind, fire, water and weapons respectively. How elements like wind, fire, water and weapons respectively. How then can I, the pure Consciousness, be destroyed by things superimposed upon Me? [Verse 5]

Verse 6

अभारूपस्य विश्वस्य
भानं भासंनिधेर्विना
कदाचिन्नावकल्पेत
भा चाहं तेन सर्वगः ॥ ६ ॥

abhārūpasya vishvasya
bhānam bhāssanni dhērvinā ।
kadāchinnāva kalpēta
bhāchāham tēna sarvagaha ॥ 6 ॥

The inert universe can never be experienced without the proximity of Consciousness, I, the Consciousness, therefore, am present everywhere. [Verse 6]

Verse 7

न हि भानादृते सत्त्वं
नर्ते भानं चित्तोऽचितः ।
चित्संभेदोऽपि नाध्यासा-
दृते तेनाहमद्वयः ॥ ७ ॥

nahi bhānādrutē satvam
nartē bhānam chitō chitaha ।
chitsambandhōpi nā dhyāsāt
rutē tēnāha madvayaha ॥ 7 ॥

The world cannot be reckoned to exist without its experience. The experience of the inert world, in turn is not possible without Consciousness. The association of the inert with Consciousness again, cannot be there but for superimposition. Therefore, I (the Consciousness) am 'one without a second'. [Verse 7]

Verse 8

न देहो नेन्द्रियं चाहं
न प्राणो न मनो न धीः ।
ममतापरिरब्धत्वा-
दाक्रीडत्वादिदंधियः ॥ ८ ॥

nadēhō nēndriyam chāham
naprānō namanō nadhīh ।
mamatā parirabdhatvāt
ākrīdatvādidam dhiyaha ॥ 8 ॥

I am not the body, nor the sense organs, nor the pranas, nor the mind, nor the intellect because these are all objects of the my thought or of the this thought. [Verse 8]

Verse 9

साक्षी सर्वान्वितः प्रेया
नहं नाहं कदाचन ।
परिणामपरिच्छेद
परितापैरुपप्लवात् ॥ ९ ॥

sākshī sarvān vitah prēyān
aham nāham kadāchana
parināma paricchēda
paritāpai rupa plavāt || 9 ||

I am the witness, all-pervading and dear and never the ego (ahankara) which has the calamitous association with modifications, limitations and afflictions. [Verse 9]

Verse 10

सुप्तेऽहमि न दृश्यन्ते
दुःखदोषप्रवृत्तयः ।
अतस्तस्यैव संसारो
न मे संसर्तृसाक्षिणः ॥ १० ॥

suptēhami na drushyantē
dukha dōsha pravrutrayaha ।
atastasyaiva samsāraha
na mē samsartru sākshinaha || 10 ||

Sorrow and other defects are not experienced when the ego or “I-thought” (ahankara) goes to sleep. Therefore, the world of plurality (samsara) belongs to the ego or ahankara alone which constantly undergoes transmigration, change and so on, and not to Me who is the witness of ego or ahamkara. [Verse 10]

Verse 11

सुप्तः सुप्तिं न जानाति
नासुप्ते स्वप्नजागरौ ।
जाग्रत्स्वप्नसुषुप्तीनां
साक्ष्यतोऽहमतद्दशः ॥ ११ ॥

supta suptim najānātīm
nā suptē swapna jāgarou ।
jāgrat swapna sushuptīnām
sākshya tōha mata dashaha ॥ 11 ॥

The ego (ahankara) that sleeps does not know sleep. In the Self / Atman that sleeps not, dream and waking cannot be; therefore I am the witness of the dream, waking and deep sleep states and I do not have these conditions. [Verse 11]

Verse 12

विज्ञानविरतिः सुप्ति-
स्तज्जन्म स्वप्नजागरौ ।
तत्साक्षिणः कथं मे स्यु-
र्नित्यज्ञानस्य ते त्रयः ॥ १२ ॥

vignyāna virachit suptihi
tat janma swapna jāgarou ।
tat sākshinah katham mē syuhu
nitya gnyānasya tē trayaha ॥ 12 ॥

Cessation of all particular (objective) knowledge is deep sleep, and the rise of particular knowledge constitutes dream and waking. How can these three belong to Me, who is their witness, and ever of the nature of Knowledge? [Verse 12]

Verse 13

षड्विकारवतां वेत्ता
निर्विकारोऽहमन्यथा ।
तद्विकारानुसंधानं
सर्वथा नावकल्पते ॥ १३ ॥

shad vikāravatām vēttām
nirvikārōha manyathā ।
tad vikārānusandhānam
sarvathānāva kalpatē ॥ 13 ॥

I am the knower of things that have the six modifications. I am free of all modifications, otherwise I would in no way be in a position to imagine the memory of those modifications. [Verse 13]

Verse 14

तेन तेन हि रूपेण
जायते लीयते मुहुः ।
विकारि वस्तु तस्यैषा-
मनुसंधातृता कुतः ॥ १४ ॥

tēnatē nahi rūpēna
jāyatē līyatē muhuhu ।
vikāri vastu nastēshām
anusandhātrutā kutaha ॥ 14 ॥

If a thing is born and disappears every moment, taking different forms successively, then how can such a changing thing remember the changes? [Verse 14]

Verse 15

न च स्वजन्म नाशं वा
द्रष्टुमर्हति कश्चन ।
तौ हि प्रागुत्तराभाव-
चरमप्रथमक्षणौ ॥ १५ ॥

na cha swajanma nā shamvā
drashtu marhati kaschana ।
touhi prāguttarābhāva
charamapratha makshanau ॥ 15 ॥

And no one can ever see one's own birth or death. Birth is the final moment of prior non-existence (earlier absence) and death is the first moment of posterior non-existence (the later absence) respectively. [Verse 15]

Verse 16

न प्रकाशेऽहमित्युक्ति
र्यत्प्रकाशनिबन्धना
स्वप्रकाशं तमात्मान-
मप्रकाशः कथं स्पृशेत् ॥ १६ ॥

na prakāshēhamityuktihi
yatprakāsha nibandhana ।
swaprakāsham tamātmānam
aprakāshah katham sprushēt ॥ 16 ॥

Based on which light / knowledge is the statement, “I do not know” made? How can the self-illuminated Self be ever touched by ignorance? [Verse 16]

Verse 17

तथाप्याभाति कोऽप्येष
विचाराभावजीवनः ।
अवश्यायश्चिदाकाशे
विचारार्कोदयावधिः ॥ १७ ॥

tathāpyābhāti kōpyēshaha
vichārābhāva jīvanaha ।
avashyāyaschidākāshē
vichārārkōdayā vadhihi ॥ 17 ॥

Even then, this inexplicable something (ignorance) does appear as long as one lives in the absence of enquiry. It is like thick mist in the space of Consciousness that lasts till the rise of the sun of Knowledge, born of enquiry. [Verse 17]

Verse 18

आत्माज्ञानमहानिद्रा-
जृम्भितेऽस्मिञ्जगन्मये ।
दीर्घस्वप्ने स्फुरन्त्येते
स्वर्गमोक्षादिविभ्रमाः ॥ १८ ॥

ātmā gnyāna mahā nidrā
jrumbhitēsmin jaganmayē ।
dīrgha swapnē spurantyētē
swarga mōkshādi vibhrama ॥ 18 ॥

In this long dream consisting of this universe, projected out of the great sleep called ignorance of the Self, do all these delusions like heaven, liberation and so on spring forth. [Verse 18]

Verse 19

जडाजडविभागोऽय-
मजडे मयि कल्पितः ।
भित्तिभागे समे चित्र-
चराचरविभागवत् ॥ १९ ॥

jadā jada vibhāgōyam
ajadē mayi kalpitaha ।
bhitti bhāgē samēchitrē
charāchara vibhāgavat ॥ 19 ॥

This division as the inert things (worlds) and the sentient beings (jivas) is imagined in Me, the pure Consciousness, just like the moving and the stationary things in a painting upon a portion of an even wall. [Verse 19]

Verse 20

चेत्योपरागरूपा मे
साक्षितापि न तात्त्विकी ।
उपलक्षणमेवेयं
निस्तरङ्गचिदम्बुधेः ॥ २० ॥

chētyō parāga rūpāmē
sākshi tāpina tātvikī ।
upalakshana mēvēyam
nistaranga chidambudhēh ॥ 20 ॥

Even My witness hood is not absolute but is assumed with reference to the thoughts arising in the mind. This (witness hood) is only an assumption in the waveless ocean of Consciousness (that I am). [Verse 20]

Verse 21

अमृताब्देर्न मे जीर्णि
मृषाडिण्डीरजन्मभिः ।
स्फटिकाद्रेर्न मे रागः
स्वाप्नसंध्याभ्रविभ्रमैः ॥ २१ ॥

amrutābdhērnamē jīrnihi
mrushādindīra janmabhihi ।
sphatikādrērnamē rāgaha
swāpna sandhyābhra vibhramaih ॥ 21 ॥

There cannot be any loss (decrepitude) to Me – the ocean of Immortality – from the rise of unreal waves, nor can the false (ignorance caused) evening clouds colour Me (cause any attachment in Me) – the mountain of pure crystal (Consciousness). [Verse 21]

Verse 22

स्वरूपमेव मे सत्त्वं
न तु धर्मो न भस्त्ववत् ।
मदन्यस्य सतोऽभावा-
न्न हि सा जातिरिष्यते ॥ २२ ॥

swarūpamēva mē satvam
na tu dharmō nabhastvavat ।
madanyasya satō bhāvāt
nahi sa jyātirishyatē ॥ 22 ॥

Like spaceness is the nature of space, Existence is my very ‘nature’ and not one of My ‘qualities’. Existence is not considered as a classifiable quality because there is no existence apart from Me. [Verse 22]

Verse 23

स्वरूपमेव मे ज्ञानं
न गुणः स गुणो यदि ।
अनात्मत्वमसत्त्वं वा
ज्ञेयाज्ञेयत्वयोः पतेत् ॥ २३ ॥

swarūpamēva mē gnyānam
na gunah sa gunō yadi ।
anātmatvamasatvam vā
gnyēyāgnyēyatvayō patēt ॥ 23 ॥

Consciousness is My nature only and not My quality. If it is a quality then, the Self is knowledge (an object of knowledge) by it. In that case, it becomes not-self. If the Self is not knowable, it would be non-existent. [Verse 23]

Verse 24

अहमेव सुखं नान्य-
दन्यच्चेन्नैव तत्सुखम् ।
अमदर्थं न हि प्रेयो
मदर्थं न स्वतः प्रियम् ॥ २४ ॥

ahamēva sukham nānyat
anyacchēnaiva tat sukham ।
amadartham nahi prēyaha
madartham na swatah priyam ॥ 24 ॥

I alone am Bliss and it (Bliss) is not different from Me. If it is different from Me, it is not Bliss at all. For, It would not be dear, if It is not for Me, and if It is for Me, It is not dear by Itself. [Verse 24]

Verse 25

न हि नानास्वरूपं स्या-
देकं वस्तु कदाचन ।
तस्मादखण्ड एवासि
विजहज्जागतीं भिदाम् ॥ २५ ॥

nahi nā nā swarūpam syāt
ēkam vastu kadāchana ।
tasmād akhanda yēvāsmi
vijahajjā gatīm bhidām ॥ 25 ॥

One reality indeed cannot be of many natures ever. Therefore, dismissing (discarding) the differences that belong to the world (upadhis), undivided do I remain (exist). [Verse 25]

Verse 26

परोक्षतापरिच्छेद-
शाबल्यापोहनिर्मलम् ।
तदासीति गिरा लक्ष्य-
महमेकरसं महः ॥ २६ ॥

parōkshatā paricchēda
shābalyāpōha nirmalam ।
tadasīti girā lakshyam
ahamēkarasam mahaha ॥ 26 ॥

That great light of Consciousness of one essence am I, indicated by the words of the Sruti as “Thou Art”, and which is the pure one (immaculate), eliminating (through Knowledge) the conditioning of remoteness and limitations. [Verse 26]

Verse 27

उपशान्तजगज्जीवि-
शिष्याचार्येश्वरभ्रमम् ।
स्वतः सिद्धमनाद्यन्तं
परिपूर्णमहं महः ॥ २७ ॥

upashānta jagajjīva
sishyāchāryēshwara bhramam ।
swatah siddha manādyantam
paripūrna maham mahaha ॥ 27 ॥

That effulgent Consciousness am I, which is self-established, all-full, without beginning and end and in which the illusory ideas of the worlds, the individual, the disciple, the teacher and God, are all extinct. [Verse 27]

Verse 28

लक्ष्मीधरकवेः सूक्ति-
शरदम्भोजसंभृतः ।
अद्वैतमकरन्दोऽयं
विद्वद्भृङ्गैर्निपीयताम् ॥ २८ ॥

lakshmīdhara kavē sūkti
sharadambhōja sambhrutaha ।
advaita makarandōyam
vidvat bhrugairnipīyatām ॥ 28 ॥

May this nectar of non-dual Truth (Brahman) revealed by poet Sri Laksmidhara's verses, which are like autumnal lotuses, be joyfully drunk by all wise men who are like bees. [Verse 28]